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THE SECRET OF THE CREATION



By
DR. HOWARD D. POLLYEN

This book, the great wonder of the literary age.

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CHAPTER I

The Creation of the Heavens

Jehovah has no beginning. He himself created time, and taught its principles to the living things he also created, giving to them comprehension, by which we ascribe, unto the infiniteness of Jehovah a time and a beginning.

Before that there were not any man or angels or living creatures of any form created. When there were no worlds yet formed, nature stood in three kingdoms. They were Light, Water, and Darkness.

Then the kingdom of the light strove against the kingdom of darkness, and the darkness contended with the light. The two elements came together, each of them a separate unit, contending against the other. And in their controversy the virtue of the power of each of them became formed and concentrated into a living being. Their personalities are as those of men, but their substance is power. The virtue—the pre-motive—the ruling quorum—the master of all power: The being of light was much greater than the being of darkness and ruled over him; therefore was his name Jehovah. The being of darkness hated him with great envy, thereby was his name Satan. But they were both lonesome; being alone: Even as light and darkness is obstinate to each other.[Pg 4]

Then Jehovah saw that he was the master of nature, all power being controlled by his hands. He looked upon the kingdom of the Waters and saw that their alluvian substance could be divided and congealed into many kingdoms of minerals, and he decided to create a world. He sent a current of electricity in its first nature through the face of the waters and said, "let the minerals be gathered together, each one in its place in perfect order for the earth; and let the dry land appear above the face of the waters." And the natural electricity went forth and returned to and fro, and it was done.

And Jehovah came and walked upon the world which he had created, and he called it Heaven. For it was a place upon which he would cause to rest the substance of life—out of which he had come. And he called to the kingdom of light and saw that it was an immensity of life. Dividing it he formed and created minor beings after his own image and in his own form. And he called them souls. But they were naked, having no substance for bodies like him. All the face of the heaven was filled with them as they glittered before their creator in hosts. Some of them were great and some of them were small; all being different, each one shining according to the power of its own light.

Then Jehovah created souls for other living things of all manner of shapes and forms, great and small—unto the infinite small things until the substance of life was contained.

Jehovah set for his created things an order and a procession of life, creating for them bodies. And they arose up and began to fill all the face of heaven with songs and music. And thus the Heaven and the hosts of it were finished.

And Satan enveighed Jehovah and the things which[Pg 5] he had made, for he knew that there was no power of creating forces in the virtue of darkness, and that he himself could not create or make any living thing to stand before him in life. Therefore he hated life and sought with all his power to destroy the created things of Jehovah. Satan's power went out as a shadow of darkness towards them. It was the virtue of his own evil self—his spirit of darkness—which attempted to come upon the people and the beasts which Jehovah had made, to destroy them.

But a light went forth from Jehovah as a refuge and a defense. It was the virtue of his own righteous self—his spirit of perfection—the embodiment of his almighty mind. The righteousness of his power went forth and filled all his creation, and shielded and protected all the living things which he had made from the darkness and evil of Satan.

The creation teemed with the glory of Jehovah, an unmentionable space, for there was no time there. Neither were there the aged or dying, for Satan had not as yet cursed any thing that Jehovah had made. But justice being the authority of Jehovah, he must be just with Satan also. He could not prevent Satan from coming upon the earth and walking to and fro through his creation. Jehovah could be jealous, but not selfish and unjust. If Satan could persuade any of his creatures to forsake him and to receive within them the power of his own Satanic spirit, justice said that they were his and Jehovah should bear the loss.

But Satan could not withstand the light and glory of Jehovah, for Jehovah's brilliancy filled the heaven. He dwelt upon a throne in a temple of power. The throne and temple were living power. Being gathered together a natural substance which is power, and the pre-motive glory of all beauty giving life to the living by its[Pg 6] power of that which he chose to array his dwelling place with. The virtue of the colors, the red and green, azure, onyx, diamond, bedellium, saraf, amber, and all manner of adornments of beauty, were faded of their virgin colors and their sereness of glory, were brought forth in the construction of his temple and throne. So that no being should be able to surpass Jehovah in glory hence.

And the temple and the throne in the temple is one living thing of eternal life, borne by other living things. Where Jehovah wills to go, the temple also can go. Eternal substance of power like streams of fire, but more white like the light of diamond issuing toward every point of the creation as it goes forth in its glory; and there is nothing unseen or hid from its light.

In the language and knowledge of man, infinite was the time that Satan sought before he was able to defile any of the sons and daughters of Jehovah. But out somewhere in the eternity sin began to steal into the souls of the sons of the

mighty. And they began to hate Jehovah and to envy his glory in a great dispensation. Satan diminishing them after his own power until one-third of all the hosts of heaven were defiled with sin. And they had fallen from their power and from their former glory, and had strayed away from their father's house; the brightness of their souls glittering not. Satan had captivated them over into his great night of despair—and they knew it not, for Satan had always appeared to them arrayed in glory as if Jehovah, and they supposed that he was able to continually give them light. But they were cast away from Jehovah, and there was darkness and violence and despair, for the light of Satan was as the shadows of a great night. There was no sun and moon and stars to give them artificial light, for Jehovah is the only light of the [Pg 7] living soul, and his glory is the light of that world. The heaven was filled with violence and his name was blasphemed with many inventions. But they repented not from Satan unto Jehovah. Then there was war upon the face of all the heaven: Michael and Mikrell and Gabriel, and the millions of the mighty ones of the righteous came before Jehovah in a council of war. And it was decreed that all the hosts of the wicked should be slain and cast out of the heaven. And that the face of the heaven should be cleansed.

Then one came and stood before Jehovah—one whom he loved greater than the love which he had for many of his created beings. He being the excellency of his beginning, his son by love. And he said "Father, if all these be slain and cast down they remain dead forever. They are Satan's and he rejoices against thee that he shall ever have them. I go in their midst and redeem them from Satan that they shall live again. I shall purchase them from Satan with my own life. I die that they might live again. Father, make for them another world that they might live again and have a chance to repent from Satan unto thee. That they in their great hosts remain not dead—forever dead." And Jehovah said, "Son, if we make man again in our own image after our glory; again will man sin, and Satan will have the mastery over him, and there would be none to inhabit the new world which I create." Then the son said, "Father, it shall be righteous that you make man again, for I shall go with him until a day in which I shall meet thee out upon that world and there again I will pay the price of man's sins, and redeem him from the power of Satan, that not all of those be lost—forever lost."

The decree of Jehovah was given that they should live again. Then Michael, the captain of Jehovah's [Pg 8] hosts, went forth and fought against the Dragon; and the Dragon and his armies fought, but prevailed not; neither was there any more room found in heaven for Satan and his host. And the great Dragon—Satan—was cast out of heaven and all his angels with him.

And his right to dwell upon the face of heaven was forfeited when his servants had slain the son of Jehovah. Who also redeemed the souls of the dead from Satan's power when they had shed the blood of the captain of salvation. And the heaven was cleansed from sin. Neither could Satan or any of his servants return. All those who had sinned were forever cast down. And the decree was set that they should not ascend again into heaven in the infinite eternity. But those of Jehovah's servants who loved not their lives in the days of battle and were slain in the war, if they chose to follow their lost brothers down into the new world, they from there might ascend again unto their father's house.

And the waters stood beneath the heavens, and there was no form or void in their substance. And the darkness prevailed unchanging. Then the spirit of Jehovah moved upon the face of the waters beholding all things. And Jehovah said let the light appear upon the face of the deep, and let the darkness be gathered together in one place beneath the heaven, and half of its place be given for the light, and it was so. And Jehovah beheld the light that it was glorious. And he said let the firmament of electricity divide the waters again beneath the heaven. And let the substance of the upper part of the waters above the firmament be gathered together and let the dry land appear.

And let the waters whose substance have formed the earth be gathered together, and let the earth and the waters stand in perfectness in their orders. And let the firmament beneath the heaven of electricity remain [Pg 9] unmovable, and let there be a door as a gateway from the heaven to the earth remain through the firmament.

And thus on the first and second space of time which became days Jehovah formed the earth and laid up veins of the minerals after their kinds in their places, in perfect order. The mountains rising up high above the seas, giving to the seas their places of permanency in the lower places of the earth. In the third day Jehovah created the trees and vegetation—all manner of trees to eradicate the face of the earth from its nakedness. He created the seeds in the earth, each seed after its kind, so it could not change forever from the laws of nature. The fourth day he created great lights, the sun and moon and stars, and set them in the firmament above the earth. In abodement of twelve houses. Made to rule the darkness and to alternate nature, giving life to the things which were to live in the parts of the earth where there was to be life.

He made three hundred and sixty-four roads in the firmament above the earth, and placed the sun and the moon in them. The roads he made in an oblong shape and joined them together at one place in the East and in the West, that the sun should make his circuits over the earth and drive the darkness before him. And that the moon should make her circuits over the earth to alternate and rule the darkness. And for her aid he made the stars and set them in their places in the firmament and in the cross roads which run across the pathways of the sun and moon; setting them in order in twelve groups. And Jehovah wrote the stars and their pathways upon the face of the firmament. They tell the story of his creation and his love for the things he has created. As they move in their concourses they are constantly spelling out the things which have never been changed, glittering above the mist of the earth in their work of perfection. [Pg 10]

And in the midst of the earth he set a magnet joining the heaven and the earth together that the heaven and the earth should not move out of their place forever. The magnet in its dimensions is perfectly round—a tower of bluish mist shining bright like silver—where it stands in its zone of perpetual darkness; where he made not a light to shine superior to the darkness. And the magnet revolves around perpetually in its protraction, carrying the sun and moon and stars in their circuits over the face of the earth in their roads—in their courses according to their metallic natures—around in a circuit over the parts of the earth, where he designed for his things of life to live. Each monitor of the firmament moving in its own place according to its power with the magnet of its own nature to do the things it was created to do, until its work should be finished; then it falls from its place when its course is run, and is no more.

And the sun sped on his course driving the darkness before him as it closed up again behind him. And the morning and the evening were the fourth day in the beginning of time. And the moon and the stars in their courses over the earth

drew up the metallic substance of the earth and distilled and gave it to the sun; and he in his great speed cast them out upon the earth, again in minute atoms, and as they came in contact with their own primordial atoms which lie upon the earth, and more densely in the lower parts of the earth, they explode, causing atmospherical heat; each atom giving forth a yellow flame of light as it explodes, so minute that one light cannot be distinguished from another by the sense of man.

Thus on the fourth day began heat to gender upon the face of the earth, preventing the ice and snow from overcoming the life of vegetation in the circuit of life[Pg 11] which the creator had decreed upon the plains of the world. And the sun went forth upon his circuit and came around again to the place from where he had started, encircling the magnet in the center of the earth, thus beginning an endless day and an endless night, perpetually unchanging. His roads were decreed that from hence he should run from the east to the west upon one line, then from the west to the east around on another line each day, drawing closer to the magnet on one side and falling farther away on the other side, creating an endless summer and an endless winter, and a springtime and a fall perpetually.

The light of the sun as it came upon its nearest lines to the magnet where it stood in the center and lowest part of the earth, far enough distant that his rays could not penetrate into the region of the magnet and disturb its silence as it stands in its sea of ice and darkness, while the light of the sun from the outer roads from the magnet was bounded about by darkness and unchanging ice. And towards the west Jehovah had set up a great chain of mountains to hold back the light while the sun was upon his outer roads, that half of the nights might be long towards the region of the magnet. While to the east he had set up no great mountains that the light of the sun on its outer roads from thence might reach across the plains towards the region of the magnet, that half of the nights might be light and giving glories of light for half of the time of the years. While in the great white way of life the continents and islands lay all teeming with glory.

The large continents having divides of high lands through them, from which large rivers flow, some towards the outer seas and some of them flow down towards the lower parts of the earth towards the magnet. Then the sons of Jehovah and the morning stars sang[Pg 12] together and shouted for joy when they saw the glory of Jehovah's creation. And the morning of the fifth day began.

And Jehovah said let the waters and the earth bring forth living creatures. Things to be in the seas after their kinds, and living creatures to be upon the earth and in the earth. Things that have life to live in the dust of the world, and fowl that they may soar above the earth. And Jehovah and his tribune formed the flesh and bones of fish to live in the waters, his spirit being in the labor and toil of the day. He formed great whales and fish of mighty propensities to consume the substance of life in the waters. And for them he made Leviathan to be their king and a god over them. And the creatures of the waters were in the seas and in the rivers and in the earth, everywhere that there is water, every one after its kind unchangeable. He also made the fowl upon the earth out of the clay of the earth, every one after its kind, upon the continents and islands where it should live; and gave to them an order of life as the things of the waters, the female delivering the substance of flesh in an egg; and by the process of heat the shell becoming expanded and then the spirit of the fowl entering into the substance through the expanded pores of the shell, forming flesh to itself, while containing knowledge of the world. As soon as its flesh is strong enough it mines a passage for itself through the shell and takes its flesh into the world. And Jehovah made the beasts out of the earth after their kinds, in their forms upon the islands and continents where they should live. And the Tribune formed all manner of beasts, both great and small, out of the earth. They formed their flesh and bones and cast their souls in them. And they arose up in life a pair of them of every kind, in every part of the earth where the decree had[Pg 13] gone forth that they should live. And they made beasts after the form of man, and in his appearance of many sizes and shapes, walking upon their two feet with two hands to handle things as a man. And they were of many colors, some black and brown and yellow striped, white and spotted and striped with all manner of colors. And they were upon the face of the earth and in the waters.

And Jehovah and his Tribune made huge beasts great in power and form, to dwell upon parts of the earth. The unicorn was larger than the elephant. He had horns as the horns of a bull. He was mighty in strength and was a ferocious beast. Mazaroth was much larger than the unicorn; he was a beast of the rivers, of the swamps, and glades. Arcturus was a roving beast of the plains; he went in droves in his day. His army stood on the plains in the shade of the mountains as a cluster of little hills crouched, beneath the trees. He heeded not the battle cry of man in his ways. Magathuren was a roving beast of the smooth parts of the earth; he could not pass up or down a steep incline or step over anything above his knees. He had a straight horn with which he lifted the trunks of fallen trees and things out of his way, as he passed to and fro over the earth. Behemoth was also a beast of the plains; he was the largest beast which Jehovah made to dwell upon the dry land of the earth. But he was not like Leviathan, the king or the pride of the deep. And there were also great beasts made to dwell in the seas as well as upon the earth; until the substance, of life was contained. And there went up a mist from the waters of the earth, and rain fell upon the dry land, bringing forth food for the living things which were made. But as yet Jehovah had not made man upon the earth.[Pg 14]

CHAPTER II

The Race of Man

And Jehovah created a vineyard upon the high lands, from whose mountains flowed away four rivers. Being parted in four ways from the vineyard. The first and second are those which encompass the land of Havilah and Ethiopia, and flow into the Caspian Sea. The third and fourth are the Euphrates and Hiddekel which flow into the Persian gulf. And in the sixth day Jehovah said let us make man in our own image after our likeness in our similitude. And he formed the body of man out of the clay of the earth, with his hands and with his spirit he made him after his own form and likeness. Then he called one of the rebellious souls which had been cast out of Heaven and he cast the soul into the body which he had made, and the body arose up with the vigor of life, and became an active soul before Jehovah, its creator. And he called his name Adam, because he had made him out of the red clay of the heights, and man was red after the appearance of Jehovah. And Jehovah caused all of the beasts to pass before Adam. And Adam gave names to them after

their kinds. And he called the beast which had hands and feet and stood upright as himself, Serpent. And Jehovah placed Adam in the vineyard to live, and gave to him the serpent to be his servant, in the garden of rest which he so named Eden. And Jehovah returned about and refrained from his work on the seventh day, and sanctified it as a day of rest. And Adam dwelt alone in Eden. And he was lonesome. But after a time Jehovah returned with his hosts, and he said it is not good for Adam to dwell thus alone. I will now make for man his mother. And she shall be wiser [Pg 15] and mightier than he in wisdom, and shall be his counselor, and a light to rule over him that his days be many in the earth.

And Jehovah caused a sleep to come over Adam, and he took out one of his ribs with the flesh of the bone, and closed up the flesh of Adam. And out of it he made the body of a child,—leaving Adam twelve ribs on one side and eleven on the other side. But the ribs of the child were even twelve on both sides. And Jehovah placed within her a soul and gave her to Adam, and he knew that she had been made of his flesh, and he called her Woman. And also shall her name be Eve, because she is the beginning of the mothers of man.

And there was a tree which Jehovah had planted in the garden of Eden. As if a hundred feet to the first limb, and the leaves of the tree hung to the ground—touching the ground on all sides, "Broad and strong like rubber, yet with velvet softness. Beneath this tree was the home of Adam and Eve." Beneath the downy fragrant leaves they were shielded from all heat and cold. And the eagles and the fowl of the air run into the branches of the tree in time of storm. Here in this sublimeness Eve grew up with Adam, and the Serpent was their servant.

The Trees of the vineyard brought forth every thing which was good for food. There were trees which bare fruits large and shining as gold, fruits of all manner colors as a field of stars in glory. A river run through the Garden. Crystal waters rifling over fields of beautiful stones. The bedellium and onyx stones and much gold abounding in and about the waters. And on one side of the river stood a tree which bare fruit twelve times in the year, whose substance would cause one to live forever. It was the tree of life. None that eat of [Pg 16] its fruit should ever die. From month to month and from year to year it had power to renew life perpetually. And on the other side of the river stood a tree which had power to make one wise. It was a tree of knowledge, one whose fruit would intoxicate and revitalize,—speeding up the action of life, causing one to think rapidly, and to see with a clearer vision. Setting the vitalities in a key where they must wear out, bringing forth the order of death. This tree was called the tree of Knowledge of Good and Evil, because its power was the division between man and sin. He could eat of the tree of life and realize the power and nature of life in all its glory. But he could not realize the nature and effect of death and sorrow until he should eat of the fruit of the tree of death, and become intoxicated with the mania of its devastating forces. And for this cause Jehovah commanded Adam that he should not eat of the fruit of the tree of death or come near it.

But the command was not given to Eve, for she was but a child—left in Adam's keeping. And they dwelt in glory in their home beneath the wings of the tree in the vineyard. And they were naked 'But knew it not.' Satan was upon earth, and envied them in their salvation, but he could not come near the vineyard, neither could he tempt them to sin. For they were redeemed, and Satan could not break the decree. But when Eve was grown the servant walked to and fro beyond the templed paradise, and sat with Satan by a pool. And Satan taught the servant how that it could become free from its masters. Then she hastened back and came again into the vineyard. And Eve stood by the tree of death admiring its beauty. And the servant came and said to her, "has Jehovah said that you shall not eat of every tree in this garden?" And Eve said, "we may eat of [Pg 17] the fruit of every tree but this tree, which stands in the midst of the garden we shall not eat of it, neither shall we touch it lest we die." And the servant said, "you shall not surely die,—For the Creator he knows that in the day you eat of the fruit of this tree your eyes shall be open and you shall become wise like before the fall—as gods knowing the effect of good and evil."

And when she saw that the tree was good for food and excellent in beauty, she commanded the servant and she brought to her the fruit and she ate of it. Then she was enlightened and was as another woman. Then she with her own hands brought of the fruit to Adam, and when he saw its power upon her he also ate of the fruit, and the mind of them both were enlightened, and the mist was removed from over their souls; and they knew that they were not as the beast, but were naked. And they sewed leaves together for clothes and dwelt in great fear.

And it was so that in the evening time of a day they heard the voice of Jehovah as he walked through the garden. And they fled from their temple and hid themselves from his presence among the trees, and were not where they were wanted to be found. And Jehovah called unto Adam and said, "where are you Adam?" And Adam said I heard you talking in the garden and I was afraid, and I hid myself because I was naked.

And Jehovah said who told you that you was naked? Have you eaten of the tree which I commanded thee not to eat? And he said the woman which you gave me she gave me of the fruit of the tree and I did eat. And Jehovah said unto Eve, what have you done. And she said the serpent bewitched me and I did eat. And Jehovah said to the serpent, because you have done this thing you are cursed beyond everything which I have created. Upon your belly you shall travel, and you [Pg 18] shall not henceforth eat. In this, that you have caused my children to sin in the process of eating.

The dust shall be your food, and I shall put envy between your race and the race of the woman. And she shall bruise your head, and you shall bruise her heel. And the serpent fell upon the earth before Jehovah, and her arms and legs became into one straight body. And he took her teeth out of her mouth so that she should not masticate food. But he left in her mouth the imprints of her teeth, which is yet to be seen in the mouth of the serpent. And he placed great crooked fangs in her mouth and filled them with poison. If she should masticate food her own poison would destroy her life.

But she was given power to reach forth and to inject the poison of her fangs into the flesh of man and other living things—to destroy their lives. Then he parted her tongue in two parts, and upon the end of each proboscue he tied a small round knot, that is the knot which is yet to be seen on the ends of the serpent's tongue unto this day.

And according to the decree were all the serpents changed, in the process of nature. That they should not again speak with the voice of man. But their knowledge was not veiled. And while they cannot speak to man; yet while in contact they show their tongues and say with unmistakable signs "by my speech I cause thee to fall." This is the life of the serpent who through envy was finally bound in hell. And to Eve, he said, "I will greatly multiply sorrow upon thee. With

your children you shall be distressed. And man shall set thee at naught, and curse his days—defying and bearing rule over thee. And your desire shall be to your man."

And unto Adam he said "because you have eaten of the tree which I commanded thee not to eat, cursed [Pg 19] is the fruit of the ground for your sake. They shall come forth in thistles and thorns before thee. And you shall turn unto the herbs of the field for food, and shall spend your days in toil, eating of the vintage in sorrow, until you return unto the ground from which you were taken. Dust you are and unto the dust you shall return." And he drove Adam and Eve out of paradise, and left an angel to keep the vineyard, from whose sword issued a stream of power like fire as he turned about every way upon the plains.

And Adam and Eve went out a little ways from Edon northward towards the Caspian Sea, and set up for themselves a place of abode, and soon began to till the earth. And Eve became the mother of children. Her first born son she called Node, and she bare him also a sister and called her name Midre. And Node went forth with his sister to the Eastward of Edon. And in time there built a city, which was called the City of Nod. But Node was a man of sin.

And again Eve bare Havilah, and his sister Zillah. But he also was a man of sin. And he dwelt to the west, and proclaimed a land which was called the land of Havilah. And again Eve bare Cain, and she said he is a man to serve Jehovah. And she bare also his brother Abul, one to seek the will of Jehovah. And Adah and her brothers and sisters were also born unto the house of Adam.

And Cain and Abul sought to worship Jehovah. And Abul offered of the noblest of his sheep as a sacrifice to Jehovah, and Jehovah was well pleased with his offering. And then Cain offered of the finest of his fruit of his harvest. And Jehovah had no respect for his sacrifice, saying, "why bring of the things before me which I have defamed. Redemption shall be found alone in the blood of that which I have not cursed." [Pg 20] Then Cain was very wroth, and Jehovah said unto him repent; but he would not.

And in process of time as he talked with Abul in a field he arose up against him and slew him. And the soul of Abul cried unto Jehovah from the earth. And he said to Cain the voice of your brother's soul cries unto me from the ground. And now are you cursed in the blessings of the earth which has received your brother's blood by your hand. When you till the soil it shall not yield unto you her strength. A fugitive and a vagabond shall you be in the earth. And Cain repented and said, "my punishment is greater than I can bear; you have driven me out from among the people, and from your face I shall be hid; and it shall come to pass that if any one should find me that they shall slay me."

And Jehovah said to the people, whosoever slays Cain, "Vengeance shall be taken upon him seven fold." And he set a mark upon Cain's forehead of many colors. And Cain went from the presence of Jehovah and dwelt in the land of Nod. And in time he became the father of a generation. But his days were evil and sullen, and when he was aged a lad slew him with an arrow.

A Praise of Memory

The north winds howled across the rockies, with a blasting chill.
The people wandered through the snow drifts, while the stars shone cold and still.
There was no place on earth to rest then; no place for the children to lie.
But Mosier watched throughout the hosts, that none of them should die. [Pg 21]
Through the desert lone and dreary; through the cold, drifting sands,
The people fled from the hosts of Satan, from the wrath of wicked man.
The spirit of Jehovah gleams across the heaven, a light for every man;
Showing white the road that leads to Zion, shining bright in every land.
Watching in a city by the river, praising in music and in song,
Waiting for the train of Zion, Mosier with his hosts of angels comes speeding on.
Ring you bells, for the station of Zion; let the music sound out over the land.
Mosier with his hosts of the angels comes to earth to reign with man.

A High Praise

The Lord of these hills is king of the plains, too, and he rules the starry blue.
He is coming to earth with the children of men to reign the ages through.
Over the hills of silvered blue, over the fields of gold and gray.
The angels shall march in songs of high praise, through the great white way.
When the forests and the orchards are all prepared, and the flowers are in full bloom
There will be no time for the shadows of doubt, we praise in eternal noon. [Pg 22]
The children shall sing on the mountain high; the aged shall pray in the plains.
While Jesus, with his high spirit of power, over the hosts shall reign.
The thistle and the thorns and the weeds shall bear its foods of a valiant worth.
There shall be no hunger or tears of the poor, for the Lord he feeds the whole earth.
We will plant the rose on the mountain high, the lily in the plain,
In songs with flowers we will greet our king, when he with the saints shall come to earth to reign.
The oak and the chestnut and the pine shall bloom, filling the world with light.
Mosier Alleuher's great son has banished sin's long dark night.
Or if this mortal shall fade or the bones be laid in the clay,
This spirit shall fly away on the wings of his power, to the realms of that blessed day.

A High Priest

O great Alleuher just for a while—only for a while it shall be, we will take our harps and fly away on the wings of your power, and soon return to thee. From out over the earth in tears tonight and from over the cloud-mist seas.

A soul has been born tonight in the hills of Bethany, shining in the light of thee, O Alleuher, glittering in the image of thee. We will take our harps and sing praise to thee, for the glorious gift of love to the world for your memory.[Pg 23]

We see your glory asleep with the children down there; the lily of the valley, the rose of Sharon shall bare. Peace and good will in its season to the world of despair; while we watch and praise the Ancient of Days above the cloud-strewn air.

O great Alleuher, a new light has been made to shine for tonight, revealing his love in the deeds of his might. Answering to that light that shall arise from Calvary, shining to the world for ever shall be, out over the earth and the cloud-mist seas.

We will take our harps and sing praise to thee, for the children of the earth and the marines of the sea. For the shepherds of the hills dwelling in light descending from thee. In the songs that arise from the high hills, in the music of the valleys and the seas.

A High Praise Praise Him Ye Hosts

Mosier's spirit searches through the mist of the evening, through the night times of gloom; through the morning in its rising; through the brightness of noon. And I know wherever I be, as his spirit searches through the shadows, that he sees me.

Through the rivers and the oceans, through the starry plains of time; through the hosts of the living, Mosier searches men's minds. And I know that wherever I be, as his spirit searches through the shadows, that he sees me.

Through the heavens and its hosts, through the nations that war; blending the minds of the whole creation, he comes seeking on this living shore. And I know wherever I be, as his spirit searches through the shadows, that he sees me.

[Pg 24]

A High Praise—Victory

One day a great train pulled out from mount Zion, for a destiny well known.
Three passengers stepped on board, and the train moved onward for Jehovah's great throne.
For ages and ages the saints have been waiting for the returning of that train.
When Jehovah shall lift the curse of sin from the nations, in sending his son to reign.
We will meet King Jesus out upon the great highway, in songs of high praise.
In the light of his spirit, dwelling in rest forever, given by the Ancient of Days.
They have been making up the great train of Zion, through the ages she stands by.
Soon the hosts of our Father's glory shall come sweeping through the sky.
The great conductor is standing in the depot, by the gates of praise he stands by.
Waiting for the saints of the whole creation, to be ready to receive his train from the sky.
The music sounds out over the nations, the bells are ringing on every sea.
I am going to march with the saints to Zion, while the bells are tolling for me.

A Praise—The Rivers

I wrought not these miracles by any zest of mine.
The angels keep watch over the rivers, that float down by the steeps of time.[Pg 25]
He wrote with his hand upon the marble, the songs of Zion's chimes.
The angels watch through the stillness until the morning time.
He said, "I will not forsake thee or leave thee in despair alone.
The angels and my spirit shall guard upon the rivers, all those that are my own."
We believed him when he descended, and the mountain smoked with his mighty power.
The music rang out over the hosts, as sang heaven's mighty choir.
We believe him now while ascending up the steeps of time.
With the angels close by the rivers, that lead up to the heights of Zion.
You cannot believe him except his spirit makes himself known unto thee.
Or even in all your wisdom you will sail upon the unknown sea.

Praise Alleuher Ye Saints

We thank thee, O Great Alleuher, for a redeemer; one who taught us of your way.
That we should walk in the light of Zion 'till we enter one eternal day.
That we should know from the hills of Zion, Alleuher in beauty has shone forth.

He made our low way in the sin's dark valley shine more brighter than any day.[Pg 26]
He came to the King of all the nations, King supreme, grand and true,
He gave to the people the spirit of salvation to make the soul anew.
This to us the spirit whispers, music more than we mortals sing.
To our hearts ring the bells of heaven, we are the children of that great king.

A High Praise

We thank thee, O Great Alleuher, for a prophet, one to teach us in this day.
All glitt'ring in thy truth of light, shining along our misty way.
We whose minds are sealed over, and are driven far away,
Come seeking unto Zion's light in the evening time of day.
The Lord of hosts in these mountains, O his gracious power,
Comes scatt'ring the aged long night, he is our refuge in every hour.

A High Praise—The Judgment

Light, great light, Alleuher's high spirit, that shines above the day,
Searching the souls of the living things, calling his children from sin away.
I will not grow weary in the times, which others may fear.[Pg 27]
He shall return at the end of each year.
I will wait for his glory shining through all creation unto my spirit to appear.
My soul sings by the rivers millions of songs of thee.
All through the ages thou hast truly been with me, guarding my spirit from sin's reveries.

I see out in the fields of memory, a light which gleams across the night of mist to me.
By its rays I walk as in times of past along by the shores of the old, old sea.
I have found no mystic treasure hidden in the mines of long ago.
He has kept for me a light in heaven's window, burning bright in its intrinsic glow.
I see by the gleam of the yesterdays, the things of today's revene.
I see the lane that leads over the river of tomorrow's bridged stream.
My treasure has never been hidden, or cast away by the hand of wroth.
But kept a gift of mercy, burnished bright from the dust of moth.
I walked for a day by Shilo's river, out in the land; I compassed the rays of Eden,
And harked to listen at the call of Zion upon the golden strands.
I pass from ages unto ages, I am a child of time.
I cannot return or choose the wrath that I would gather, as I pass by the gates of my own mind.[Pg 28]
If I pass over the divide, the world shall see the things that Jehovah lent to me.
That great light for which his son once died on Calvary.
That I might sift the sheltered sands, and gather out the gold;
Strewn by the mystic hand of him, back in the days of old.
Through the hills and upon the desert, as a mighty obelisk stands,
We gather out the wreaths of beauty, cast for the life of man.
The hosts stand in the distance, to observe the things that we do.
As our ridged furrows in the gray light come trailing through.
As I wrought with my comrades, I saw some jewels glitter in the sands;
Ling'ring in the dust of time, to be brought within demand.
The soul is always waiting, and the heart is always true;
Where the workmen seek to gather, from the dust beneath the azure lights of blue.

A High Praise

We are marching toward that city, in the great trend of mind. We see our friends gathering from over the ranges,
stepping by the hours of time. We are ascending the heights from the rivers, Lord plant our feet in thy Zion.

In the spirit in which we are calling, so shall the[Pg 29] answer be. Each deed and day shall be answered, as our souls
cry to thee. We are moving in the light of your spirit; Lord, plant our feet in thy Zion.

Lord, let us pay for our ways, in the days of our time. For unto life we shall gather from over the ranges, proven by the
powers of mind. Let us ascend the heights from the rivers; Lord, plant our feet in thy Zion.

Soon our sorrows are ended, soon our woes shall cease. Our days for us shall be brighter on through the ages,
ascending the hills of peace. Lord, shall we arise beyond these sorrows? Lord, plant our feet in thy Zion.

A Praise—Speed

Some one is watching at the windows tonight, as onward through the valleys and over the rocks of white, the gleaming
wheels they speed with might; calling the stars at the approach of night; concealing them away with the speed of light.

I do not know what my title holds, because the way has been long; through the orchards and by the waste lands swifter

than the shadows of the dawn. But the angel who watches through the train of time hurries all on board along.

The shadows of the evening that enclose upon the fleeting sunlight are swiftly turned away; as out of the night time the speeding wheels they sway, before the gloom that's left approaching into the light of day.

Music rings above the hill tops, from the canyons that we passed by; while sweeping beneath the light of[Pg 30] heaven, that beckons from the windows in the sky. Soon within the harbor the speeding monitor shall lie; then shall be the answer to the soul which shall never die.

A Praise—Reason

Here lie the brave and valiant-hearted, strewn by the pathway of the noble race.
These are our kindred whose souls linger near their dwelling place.
Here lie the stars which have fallen, from the altar of the race.
Their light still on our memories gleam, bright before our face.
These are of our people, their souls are still upon the breeze.
Death cannot them destroy, or blot out their secret memories.
Some of them were old and faded, and others were of the age of the bloom,
That grows upon the lilies, and fades before the rays of noon.
But out in the mist they are waiting to greet us, and we shall welcome them once more.
Beneath the sun that shines in stillness, upon this living shore.
The battlements are faded, and the swords are laid aside,
And he has come with his saints to reign through the ages, over the human tide.
[Pg 31]

A Meditation—Life

I see the people out on the plains—from the distance they call to me. Come and march with us for a day, and be one of the people of the plains. Floating along with the winds that blow—the great human sea.

I love the sage and the vintage that grow, and the oaks that stand in chains. I love the music sung with the wings of the dust through the fields of chaffing grains, shadowed beneath the azure light of the hill's refrains.

Move, you angels of speed, across the white serenes. You rocks of earth stand still. You seas that lash with a turbulent rage shall all obey my will. I will watch by the things that strive and love, till all the earth be filled.

You teeming hosts a' moving on—I love the things of life. You serene glories of the sun's meridian gleam across the extending plains of white; that love and live in the dust of the earth, beneath the sun's great light.

Move you children with the speed of fire; I love those wings that sing in their strength, and might. Haste the speed of the soul that the living mind be right, you things that live in the light of the day—I hate the things of night.

Gather on the plains like clouds all spectered with black and gray. The things of speed shall dwell sublime, though the things that wait shall pass away. I shall call to those of my own in the midst of the sea; I shall wait for those that pray.

There is a light that shines with those that tell of[Pg 32] the speed and power. Of the soul that hastens to the things of right in the days of their fleeting hours. Of the things that live in the love of light you people that is of power.

A Meditation—Our Praise

Mosier of the ages hear the children when they cry. Out on the plains they pray. Hold aright the storms that sweep over, bear the tempest far away. The chief of Jehovah's tribune—his hosts above the azure lights of gray. His spirit searches over the plains through all the souls of day.

We have a refuge in the light of the first morning, made brighter by the noon. Unfolding from Zion's harbor unto all the saints upon the spectered earth is strewn. Jehovah's gift descending through the gloom. A great rock that was cut out above the earth, but not with hands was hewn.

Then by the river of Zion all his saints shall meet once more. The angels in their salvation shall set his children then before. When the king descends to welcome his hosts upon that living shore, in one speech all voices of earth his high praises shall sing while crossing over.

This is when the afterwhile has become the present, and the day to come is just now. When those who hasten to be saved before his throne they bow. The tears of grief shall be no more for ever. The call comes forth to know just how. You saints shall answer with the light of life sealed on every ransomed brow.

[Pg 33]

A Praise—A Charge to The Spirits

Blow! O blow on the rocks of time you silent winds divine. Glitter on the mountain heights you rifting specters bright. Marching on you hosts of the senless quite. Out in that day of every soul that's neither dark or light.

Know you your place and name and who it is you be. It is the hand of a higher one leads thee through eternity. A price was paid, its value true, back in the ages one day; as onward through the shadows gleam the vampires wing their way.

The tiny feet disturb not the dewdrops, as on the rose of Sharrion's breast they lie. You lights upon the stillness, you unseen passers by. How old are you thou tiny might that never has been still? Before the mountains were brought forth or the sands were in the hills.

With you let not sorrow, grief or pain, as in your house of clay which you oft regain. It is not yours to demand to give forth or to say. But it is of him who paid the price back in an ancient day. By him who created us of nature, to walk in nature's way. Haste you spirits of silence and tell me what you know; you lights against the walls like shadows of the snow.

I am not with thee; you make me hate you in my dreams. Except thy feet have been dipped beneath the fountain streams; or have fallen with Lebannon's cedar from the heights of boze. And grown up again in the springtime with the seed of Sharrion's rose. And been judged in the dewdrops by the morning star. And been tested by Judah's lion with all his might and power.[Pg 34]

Come then, you messengers of love, and gladness, and speak when I am not awar. In the silence of the night time when turmoils and strife are o'er. Pass over the starry valleys where maidens slumber beneath the shades of time. They shall be mothers without sin sublime. Forget not the pine upon the mountain or the vine that droops from the wall. Tender as the orchard bloom that lingers till the day of fall.

Why make you sin of the things that are sacred? Did Mosier tell you so? To change the heart of nature for things that would not grow. It was Satan who stood about the city with his host of fiends, and accused the highest saints of Jehovah of the vilest sins. Cease not then in your trend of events, you travellers weep no more. For the workman of Nazareth he has bridged the river o'er.

A High Praise—Salvation

The sorrows of the living in tears that are shed,
Are oftimes calmed by the silent speech of those that are dead.
Some of them have been gone for many years.
Ministering souls of Mosier in the great vineyard of careers.
Shadows of the soul's despair, are banished by the host of the saints of the air.
Mosier's saints as they linger near.
Mosier, with his saints, shall return to reign some day.
By the spirit of his light over all his people of the great white way.
[Pg 35]

A High Praise

King Simon he was a rich man, in land and silver and gold.
In sheep and cattle and wealth untold.
He also worshiped Jehovah; this was that king Simon in the days of old.
Every year he came to Zion to sacrifice—his cattle all arrayed in the finest of gold.
Great respect he had for Jehovah, moving on in the laws of light in the things he was told.
He said to his bearers at dawn, "Let us arise and away.
There is a sacrifice in Zion and I want to be there to pray."
Perhaps he will respect these mites of ours before his altar we convey.
There was sorrow in Zion, the heavens were all faded and gray.
Jehovah had hid his face from the children of the world, and taken his spirit away.
His son, assailed with their wrath, sang beneath the diheftie in the gates of the city that day.
They cried, "yonder comes that Nigger in his silken chariot of gold.
Come down you king, or we will crucify you and your fold."
But tears of sorrow for one among man, only revealed the thoughts of his soul.
He picked up the diheftie and away, and laid it down on Calvary,
Then said to his bearers, "Send those sheep and cattle away—in the wilds let them go free.
For Jehovah's own son in this city of tears has ended such things for me."
[Pg 36]

A High Praise

Some one is watching over the earth that is still; some one rules over the fringed hills.
O you wonders of life praise him who rules over our changing wills.
I watched those stars in the distances; there are some that falter and fall.
I see them glitter for an instant through the azure ways, and are not found at all.
Does the soul have need of things? Come, then, and ask of me.
I will tell you where the fallen stars are found—in the treasure of the prince of Galilee.
The brilliant stars of a billion lights are seen to fade and pass away, as they wander through the haze of gray.
Out of the darkness of the night into the light of day.
Who is that glittering above Eden's light, with the prayers of the saints scattering the night?
Changing the stars in their courses so bright; teaching the speeding sun to shed his light.
Whatever the soul desires that shall it ask of me. I, who arose from the dead on Calvary.

Holding the earth in its place aright; ruling the seas with his powerful might.
O you transcities on the hills of white; for thee changing the time into days and nights.
If the soul shall cry, the prince shall hear the Lord whose high spirit is always near.
He cares for you as a father would; as a chickadee in the garden protects her brood.[Pg 37]
Who is he that holds creation in its perfect mood?
He is almighty, yet you can help him; you can if you would.
What does your work profit? Why labor as one great? Does the Lord have need of you?
As the saints believe in his greatness, these are the things the Lord will do.

A High Praise

Alleuher with sin I am done, I believe on your son, I am saved by the love of the sanctified one.
What more can he say, than to me he has said? Showing mercy to the sinner, and raising the dead.
If Jairus had not believed, surely he would not have seen the salvation of Mosier, his power supreme.
The children came to seek him. O how they loved him then, O praise his high spirit that is given to men.
Yonder comes then that woman, a sinner to her people to say, "Mosier rests by our city, it is time that we pray."
O how the children love him, because that he is ever true. His kingdom is with power, all the ages through.

A High Praise

King Mosier traveled through the land. He healed the sick, both of the rich and poor. He cast his spirit upon those in sorrow, and their sorrows were no more.
King Mosier went down to the pool of Solomon,[Pg 38] where the sick were lying upon the shore. He bid them arise, be on the way, and their diseases were no more.
King Mosier went down to Bethany, where the dead were waiting in the tomb. O, death fell from its throne, and delivered up his own, to this power of Mosier that's known.

A Praise

There is a beautiful sea called memory. Many ships come sailing to me through the whole day,
From over the beautiful sea of memory.
The deep wide sea, the great high sea,
My beautiful sea of memory.
My beautiful ships on the great high sea.
Some are aged like, and hazed in the light of gray.
Others are as the roses that bloom in May.
Come sailing to me along by the shore through the whole day.
Deeds of kindness that are written
As the stars over the deep blue sea. Sailing along those that love me.
My beautiful ships the light of the mind.
Sailing out of the yesterdays to me.
Over the deep wide sea, the great high sea,
My beautiful sea of memory.

A High Praise

I sing of the great king who reigns in a city far above the star strewn blue. He is master and king over all creation, over the heaven and its angels, and the earth with its people, too.[Pg 39]
There is a story true as the ages are old, sung by all the children of nature, calling the ancient times unto the present fold. Singing all the children of the great king these anthems as the ages roll.
High as the heavens above the earth, so high are his ways. Just children speaking of things in deeds and plays. Jehovah is higher, the great creator, he who gave one for the salvation of our days.

A High Praise

Over the rampage of the ages wild, came the voice of Mosier to me. As the sighing winds blow over the mountains and orchard valleys, ye stealthy lights that gleam upon the seas; most assuredly have you been born again. Have your souls been reclaimed by my spirit—I who holds that light of Calverie. Do you know me for yourself and not by another? are the souls that are known of me.
From the surging streams of the northland sealed, of the blue that shines across the earth revealed; unto all you souls that pray. Do you hear my voice in harmonies as the vespers play? As the sighing winds pass over the mountains most

assuredly have you been, reclaimed by me. I have a torchlight descending from my father's throne. I who bare the sorrows of the world alone.

Is sorrow and pain turned to joy before thee; do you love death as the others love life. Is there no secret sin with thee, as with them of unjust strife? I am your strength in this way, I keep for you the eternal treasure of love and life. My father and I have made ourselves known unto thee, you saints of light; most assuredly [Pg 40] as the sighing winds pass over the mountains you rest beyond the night.

A Praise—The Answer

Long ago we left the city of sorrow, for a city which is yet to come.
We sought the way that leads to Zion, and Jerusalem our home.
Mosier has gone from this world of sorrow, to prepare for us an eternal home.
And in the highway he has walked before us, he will ever care for his own.
With the new song we shall praise him ever, in that city he has gone to prepare.
When we enter the hilled hills of Zion, O why not come and go with us there?
Some people wonder why we are sincere ever; some people wonder why we are true.
But to us Mosier is a real friend ever, and he is our glorious king, too.

Memory

As I wrought in the fields of time one day,
I passed through the valley of beauty, of things that were hidden away.
To the east and to the west and to all the horizon
There were hills and mountains of blue, and gold, and gray.
There were clear rivers glist'ning over rocks that were crystal white. [Pg 41]
There were flowers that bloomed in the shade of a thousand lights.
There were stars that shone from the heaven, writing in the silent speech of the night.
A people had lived there in that valley one day.
They had sung and laughed and some times would cry or pray.
As I or you live in the trend of this song that ends in the close of the day.

A Praise—In Memory of Keturah

She was once upon earth, but now she sings through the fields of the stars.
She once knew distress, hunger and tears.
But now they feed her at Alleuher's own table through the centuries and years.
She is a servant of Mosier up there. With the host of the angels and the saints of the air.
O Alleuher's great tribune watching over the earth and its hosts of tears.
I heard her voice from the plains of the stars talking to the world with the fire of speed.
O Alleuher, the angels unfolding the glories of heaven to me,
And I rise with the hosts' glad refrain above the earth and the sea.

A Praise—The Answer

When through this orchard life we cease to wander; when comes the close of the years.
Let us cross over the river and rest in the beautiful valley beyond the shadows of tears. [Pg 42]
Shall we gather by the river, just out yonder?
Shall we meet somewhere after a while?
As the evening draws nearer, upon the long road as we wander, greeted by our redeemer's smile.
If I should see the glories of the saints up yonder, and should hear their glad refrain,
All glittering over the world, His hosts upon higher plains, I shall know I am one of his train.
We will watch their ways from the still mountains. The days of man on earth we know.
Changing as the drifting snow, till the Redeemer calls together the souls from sorrow here below.

A High Praise

From Samaria to Shilo Jesus walked along one day.
A great host came praising him through the way.
A blind man was Barnabas, who heard some one say,
"It is Jesus the prophet of Galilee—unto whom the people praise and pray."
This we say to you that you may be content, and in your place to stay.
Then Barnabas said to his friend, a man who also could not see:
"I'll tell you I think this prophet is nowise of Galilee.
But Jehovah's own son, who has come to earth that such as we may see."
The light shines from our father's throne to the living man, out over the earth and the seas.
Then he cried, "O Mosier, you son in the house of David, show mercy unto such as we be."
Then Mosier said, "you that callest unto me speak in truth clear and plain. [Pg 43]
For behold I go up to Judah and there for the world to be slain.
That I should arise from the dead today, in my father's glory to reign."

A Praise

Strive not to make lies your refuge, it is the fire of sorrow and woe.
Let not satan deceive you as along the way you go.
If you have not the truth of Mosier with you, life truly is in vain.
It will turn to sorrow as in the revelrie you seek for honor and fame.
You cannot hide behind falsehood, for investment behind the screen.
It will turn to vexation, all your deeds are plainly seen.
Your might soon fades in the swelling vortex as brown changes the green.
And when you can strive no longer, Satan's falsehoods hover over the scene.
But if you should have the spirit of Mosier with you and have him for your friend today,
He will give you high life and glory, you will have a good time all the way.
Then when the old house begins to shatter, brighter is life's star above the day.
The angels linger near to bear the ransomed soul away.

A Praise—The Kingdom

Over the eastern star Shilo's light will shine.
Through the many that is dimly burning ascends high the light of Zion.[Pg 44]
He to reign for a thousand years, the seas the rocks obey.
Preparing the world for his father's throne, through all the souls to him that pray.
The saints with him to reign for a thousand years, the rest of the dead is a long time gone.
The angels with him shall reign, the great infinite throng.
When the souls and the hills are all prepared; when the seas are overcome,
The kingdom of all creation he delivers up as an obedient son.

The Song of the Serpent

We went to Calvary and stood just away. The prince of glory was there, in the hands of the people, who crucified him that day: Out on Judah's green hills, arrayed in the light of white and gray.

We went to watch through the ages, the things that the wicked would do. The works of the evil all the way through. They have crucified his saints in all nations of the earth. All of his saints that were true.

From the gates above Zion the Lord shall descend. His fiery wheels flaming with power—scattering the wicked of men. Who have slaughtered his saints in prisons of horrid death; whosoever were known among them.

A billion angels at his right, intermingling with others—the saints of might. Who has ascended from death, enthroned with his light. Those that were[Pg 45] burned in the fire by the wicked, to spite. Comes inclosing the evil in their eternal dark night.

The voice of the serpent,—that whispers from the mire of the sea. Or that sigh of the evil, from the dust ascending before thee. Each soul is still weeping—each heart in sorrow alone. Or that mind of the living that fell from his great throne.

What joy thought the evil, that wandered in sorrow's broad trend. My soul has heard a wailing, as the song of the serpent by men. O souls what ail thee, its envy's dark cloud broader than the earth, and deeper than the sea. Spread over the spirits—their wicked melee.

They were a war of those that danced, in the trend of sorrow's vulgar wail. As the serpent held them by the hand, they knew that they were inshrouded in the evil dark vale. But "lo, lo," cried the company, "you shall not from us depart, for even the soul that shall fail."

Your door that stands closed, as a storm that darkens the noon. O soul of envy atroped senility that bloom. O you mind of the wicked, the close of the day has arriven so soon. No deeds of mercy, no work was begun, for in the heart of the wicked, the race was never run.

You saints as the eagle from the heavens that cry. You mountains of love all glorious and white ascending so high. O beautiful souls, Mosier's hosts, in all creation stand by. Watching over the earth and its hosts, no mind of the living can die.

O beautiful songs from the great throne that be. To the mind of all living—yet heard only by thee.[Pg 46] The hosts of the heaven as the winds or the waves of the sea. Giving to every soul who has understanding and a portion of light for me.

Alleuher is not mocked by the race, or the evil within. Not by those who have fallen and rage, you terrors of sin: He keeps his city and its hosts of the earth and the air. The hours of the evil shall approach, but none of them shall come there, to that beautiful Zion, that city so fair.

Alleuher holds the order of life. All things in their hosts and zones. A power is with them, for they are his own. A lion and an eagle and a bull and the image of a man living in his glory, and bearing to and fro his great throne. His spirit descending through the hosts, the souls of all men is known. His salvation for his saints, his glory in order is shown.

Through the gates above Zion the hosts pass by, ascending and descending by the silvering portals. Upon that beautiful road he has built through the sky. All the earth is full of his glory as the wind, his power is nigh. His saints walk in his strength. There is no death, there is none of his hosts that ever die.

A Meditation—The Afterwhile

1. In the twilight I wandered by the old home place, and I saw it lie in wreck; all was vanity and despair. I sought for the things that belonged to my childhood days, but none of them were there.
2. The old apple tree which stood by the gate, had aged and fallen almost away. Its branches were [Pg 47] drooped and crisp with time, through which I used to chase in games of play.
3. I looked away to the old house which stood midst the terrace blue. I thought of the days of my childhood ways, but storm and drear had changed things to an age of bronzed hue.
4. My old rose was gone which stood by the doorway, resting its hands against the wall. And seemed to watch me as I would fleet across the terrace, as if to guard against my fall.
5. I went to look through the garden of the days of long ago, and I saw that my brook lay mired and neglected, which so proudly through its vintage once did flow.
6. My old oak, too, had fallen which stood by the garden wall; crowned with azure gray like the light of fall. Casting its shadows across our brook, it was so strong, so mighty, and tall.
7. My cherry trees and the peaches, too, were gone, some hand had cast them aside. And the lilies and the magnolias and all the orchard beauties of my childhood pride.
8. There were only tiny fragments of our ships which in the rustic brook still yet did lie. When since so short a time when our gay sails and flags upon its waters did fly.
9. There had been a great rain out upon the hills, and our brook had become a mighty sea. Then we went with our ships to explore unknown lands, Julie, and Anna, and Me.
10. We set our ships in order and gave up our brave [Pg 48] young lives to fate. We proudly manned our sails from the old elm tree down to the lower gate.
11. The tide rose high and turbulent and cast our ships upon a foreign shore. And we took charge of that land in order as by our swords and crowns we swore.
12. A bull screamed in the distance upon the bronzed hills. The cattle were coming home across the fringed rills. As in haste our ships we sought to fill, with trophies of that vintage land for our conquest to tell.
13. When we heard the voice of our Mother calling from over the mighty sea: "Come home, children, come home," she called across the river, "for Julie, and Anna, and Me."
14. I stood in the evening shadows with my head bare and gray. And as I looked through the evening twilight I saw my orchard beauties transplanted upon a hill to the leeward just away.
15. My old Oak was there, and the apple trees, and the peaches and the pretty things that bloom in red and rone. And I thought I heard the voice of our old rose still calling my children, "Come home, come home."

The Victory of Love

Early in the morning—in the morning of life.
Resting while the flowers unfolding to soothe the burning day of strife.
Fleeting hands lingering nearer, pressing down the folds of my shade.
A heart of gold ye diamond light transparent, to my soul such love is made. [Pg 49]
I must rise and be ascending, while the flowers are in full bloom.
Through the fields be swiftly passing, the fleeting hours of noon.
I shall gather while praising on the lyre, a few wreaths are strewn.
That I shall rest through the evening, for the night shall triumph soon.
I shall ascend beyond the evening, to a field of light that is shown.
With hearts like gold ye love transparent, before a great white throne.
There again it shall be morning, for he made that day of rest you see.
Calling those fleeting hands come hither; those that love, are loved by me.

A High Praise—by Thomas Alvin Edison, the Great Apostle

I abjure thee by the living God that the truth be found in thee.
For the soul of man also needs light, wandering through eternity.
The living God he reigns in all the earth and watches on man's ways.
He demands in him that we believe serving through our evil days.
Mosier Alleuher's great son has shown the beautiful way
With light for the living mind of man from the haze of these cloud-strewn days. [Pg 50]

We shall serve the living God, ministering saints of the air.
Or be driven from his beautiful light to the dark'ning realms of despair.
The living mind hastens to prepare desperately at the closing our here.
Something with which to join the high hosts watching over the earth up there.
Behold, I show the great mystery to thee, for the Lord shall make it fair.
Ye minds shall soon depart from the earth, to join the Lord in the air.
The soul's refuge is found in life that praises here.
All glory to the Lord on high who brought great joy and salvation near.
Ye thunders in darkness lash with rage, the Lord is not in them found.
But in peace with his saints over the beautiful world his spirit is bound.
O arise ye hosts of the earth, it's in high praises by thee.
That the Lord shall banish the tears of grief from the great human sea.
Music and great joy descending from his throne in praises with thee.
It's not far from there by the saints of the air to all the souls that be.
While the tempest rages wild or the seas roll back from the shore.
He will lead his saints through sorrow 'till all their trials are o'er.

[Pg 51]

A Meditation—The Shadows

Darkness mingles midst the tall green pines that shadow the face of the whole brown earth.
Doubt and despair is the fate that we share, all the days of life from the time of one's birth.
O, see the pretty moths whose wings have been broken, and they cannot rise with the songs of the breeze.
In silence they weep all alone, midst the shadows of the dense dark trees.
O, see, the proud souls that weep alone, midst the shadows of the world's despair.
Their wings all shrouded with that glory which were theirs, above in the light of the clear bright air.
O, see the pretty things that have come from afar; all appareled in the raiments of the homeland gay.
Marching in the path of the soul's refining, pretty things which tarry in passing through the shadowed ways.
O, look away to the eagle's heights, see the ever green cedars how they cling in every towering ledge.
From the tall rocks so white and serene, come stealthily down to the river's edge.
O, see, there are enduring souls that never change; who rest secure on higher plains in every clime and age.
Along by the rivers and above the shadows in every life that's made,
From the tiny urchin to the mighty sage.
O, see, there are violets which stand close by the rivers, chaft by the rain and dew.
But others are strewn all along upon the mountain sides of blue.[Pg 52]
There is some one always waiting—some one with a soul that is always true,
Down by the rivers or upon the mountain sides in the same state as I or you.
O, see, there are souls that have no glory, weeping beneath the mist of gloom.
Their power is faded, before the time of noon.
It is the creator that exalts things which are his own,
In temperaments and harmony within each of their own zone.
No soul shall be reinstated by its power and might alone.

[Pg 53]

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